

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

Sūrah Al-Anbiyā' (The Prophets) 21

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Draws near for mankind their reckoning, while they turn away in heedlessness. 2. Comes not to them an admonition (a chapter of the Qur'ān) from their Lord as a recent Revelation but they listen to it while they play 3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?" 4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		الرَّحْمَنُ		الرَّحِيمُ
In the Name (of) Allah		the Most Gracious		the Most Merciful
أَقْرَبَ لِلنَّاسِ	حِسَابُهُمْ	وَهُمْ	فِي غَفْلَةٍ	مُّعْرِضُونَ ﴿١﴾
draws near for mankind	their reckoning	while they	in heedlessness	turn away
مَا يَأْتِيهِمْ	مِّن ذِكْرٍ	مِّن رَّبِّهِمْ	مُحَدَّثٍ	
comes not unto them	[of] an admonition	from their Lord	(as) a recent Revelation	
إِلَّا اسْتَمَعُوهُ	وَهُمْ يَلْعَبُونَ ﴿٢﴾	لَاهِيَةً	قُلُوبُهُمْ	
but they listen to it	while they play	being occupied	their hearts	
وَأَسْرَأَ النَّجْوَى	الَّذِينَ ظَلَمُوا	هَلْ هَذَا		
and conceal the private counsels	those who do wrong	(is) this (Muhammad)?		

إِلَّا بَشَرٌ	مِثْلُكُمْ	أَفَتَأْتُونَ السَّحَرَ	وَأَنْتُمْ تَبْصُرُونَ
but a human being	like you	will you then go to magic?	while you see (it)
قَالَ رَبِّي	يَعْلَمُ الْقَوْلَ	فِي السَّمَاءِ	وَالْأَرْضِ
he said my Lord	knows the word	in the heavens	and the earth
وَهُوَ السَّمِيعُ		الْعَلِيمُ	
and He (is) the All-Hearer		the All-Knower	

بَلْ قَالُوا أَضْغَتْ أَحْلَمَ بَلْ أَفْتَرَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْنِ بِشَايَةٍ كَمَا أُرْسِلَ
 الْأَوَّلُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ
 إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ
 جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

5. Nay, they say: "These (Revelations of the Qur'ān which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayāh* (sign as a proof) like the ones that the former (Prophets) were sent (with)!" 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? 7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures – the Taurāt (Torah), the Injīl (Gospel)] if you do not know. 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

بَلْ قَالُوا	أَضْغَتْ	أَحْلَمَ	بَلْ أَفْتَرَهُ	بَلْ هُوَ شَاعِرٌ
nay they say	(these are) mixed up false	dreams	nay he has invented it	nay he (is) a poet
فَلْيَأْنِ	بِشَايَةٍ	كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾	مَا آمَنَتْ قَبْلَهُمْ	مِنْ قَرْيَةٍ
so let him bring us	a sign	as the ancients were sent	believed not before them	any town
أَهْلَكْنَاهَا	أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾	وَمَا أَرْسَلْنَا قَبْلَكَ	إِلَّا رِجَالًا	
which We have destroyed	(will) they then believe?	and We sent not before you	but men	
نُوْحِي إِلَيْهِمْ	فَسْأَلُوا	أَهْلَ	الذِّكْرِ	إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾
We revealed to them	so ask	(the) people	(of) the Reminder	(do) not know if you

وَمَا جَعَلْنَاهُمْ	جَسَدًا	لَا يَأْكُلُونَ الطَّعَامَ	وَمَا كَانُوا خَالِدِينَ
and We made them not	bodies	(that) eat not the food	nor they were immortals

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَوْا بِأَسْنَاءِ إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifūn* (i.e. disbelievers in Allāh, in His Messengers, extravagants, transgressors of Allāh's limits by committing crimes, oppression, polytheism and sins). 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ān) in which there is *Dhikrukum*, (your Reminder or an honour for you, i.e. honour for the one who follows the teaching of the Qur'ān and acts on its teachings). Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

ثُمَّ صَدَقْنَاهُمْ	الْوَعْدَ	فَأَنْجَيْنَاهُمْ	وَمَنْ نَشَاءُ
then We fulfilled to them	the promise	so We saved them	and (those) whom We willed
وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾	لَقَدْ	أَنْزَلْنَا إِلَيْكُمْ	كِتَابًا
and We destroyed the extravagants	indeed	We have sent down to you	a Book
فِيهِ	ذِكْرُكُمْ	أَفَلَا تَعْقِلُونَ ﴿١٠﴾	وَكَمْ
in which	(is) your Reminder	(will) you not then understand?	and how many
قَصَمْنَا مِنْ قَرْيَةٍ	كَانَتْ ظَالِمَةً	وَأَنْشَأْنَا بَعْدَهَا	
We have destroyed of a town	that was doing wrong	and We raised up after them	
قَوْمًا	آخَرِينَ ﴿١١﴾	فَلَمَّا	أَحْسَوْا بِأَسْنَاءِ
another people	then when	they perceived	Our torment
		إِذَا	هُمْ
		behold	they

مِنْهَا يَرْكُضُونَ ﴿١٢﴾	لَا تَرْكُضُوا	وَارْجِعُوا	إِلَى مَا	أُتْرِفْتُمْ فِيهِ
were fleeing from it	flee not	but return	to what	you live a luxurious life in it
وَمَسْكِنِكُمْ	لَعَلَّكُمْ تُسْأَلُونَ ﴿١٣﴾			
and (to) your homes	(in order) that you may be questioned			

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ دَعْوُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَا تَخَذَنَّهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ، فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾

14. They cried: "Woe to us! Certainly we have been *Zālimūn* (polytheists, wrongdoers and disbelievers in the Oneness of Allāh)." 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). 16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qur'ān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allāh by uttering that Allāh has a wife and a son).

قَالُوا يَوَيْلَنَا	إِنَّا كُنَّا	ظَالِمِينَ ﴿١٤﴾	فَمَا زَالَتْ
they said [O] woe to us	surely we have been	wrongdoers	then ceased not
تِلْكَ	دَعْوُهُمْ	حَتَّى جَعَلْنَاهُمْ	خَمِيدِينَ ﴿١٥﴾
that	cry of theirs	till We made them	(that is) reaped
وَمَا خَلَقْنَا السَّمَاءَ	وَالْأَرْضَ	وَمَا	بَيْنَهُمَا
and We created not the heaven	and the earth	and what	(is) between them
لَوْ أَرَدْنَا	أَنْ نَتَّخِذَ لَهُمْ	لَا تَخَذَنَّهُ	مِنْ لَدُنَّا
if We had intended	that We take a pastime	We could surely have taken it	from Us
إِنْ كُنَّا فَعِلِينَ ﴿١٧﴾	بَلْ	نَقْذِفُ بِالْحَقِّ	عَلَى الْبَاطِلِ
if We were going to do	nay	We fling the truth	against the falsehood
		فَيَدْمَغُهُ،	so it destroys it

فَإِذَا هُوَ	زَاهِقٌ	وَلَكُمْ	الْوَيْلُ	مِمَّا نَصِفُونَ
then behold	it	and to you	woe	for that which you ascribe

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ أَمْ اتَّخَذُوا إِلَهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ
كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) *ālihah* (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth) *ālihah* (gods) besides Allāh, then verily, both would have been ruined. Glorified is Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

وَلَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	وَمَنْ
and to Him (belongs)	whosoever	(is) in the heavens	and the earth	and (those) who
عِنْدَهُ	لَا يَسْتَكْبِرُونَ	عَنْ عِبَادَتِهِ	وَلَا يَسْتَحْسِرُونَ	﴿١٩﴾
(are) near Him	they are not proud	to worship Him	nor they are weary	
يُسَبِّحُونَ اللَّيْلَ	وَالنَّهَارَ	لَا يَفْتُرُونَ	﴿٢٠﴾	
they glorify (Him) the night	and the day	they slacken not		
أَمْ اتَّخَذُوا إِلَهَةً	مِنَ الْأَرْضِ	هُمْ يُنْشِرُونَ	﴿٢١﴾	لَوْ كَانَ
or have they taken (for worship) gods	from the earth	they raise (the dead)		if (there) had been
فِيهِمَا	إِلَّا اللَّهُ	لَفَسَدَتَا	﴿٢٢﴾	
in both of them	besides Allah	surely both would have been ruined		
فَسُبْحَنَ اللَّهُ	رَبِّ الْعَرْشِ	عَمَّا يَصِفُونَ	﴿٢٣﴾	
so Glorified is Allah	(the) Lord (of) the Throne	(High) above what they attribute (to Him)		

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا

ذِكْرٌ مِّنْ مَّعَىٰ وَذِكْرٌ مِّنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۚ فَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٤﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٥﴾

23. He cannot be questioned as to what He does, while they will be questioned.
 24. Or have they taken for worship (other) *ālihah* (gods) besides Him? Say: "Bring your proof. This (the Qur'ān) is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lā ilaha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."
 26. And they say: "The Most Gracious (Allāh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allāh i.e. the angels, 'Isā (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

أَمْرٌ	وَهُمْ يُسْأَلُونَ ﴿٢٣﴾	عَمَّا يَفْعَلُ	لَا يُسْأَلُ
or	while they will be questioned	about what He does	He can not be questioned
هَذَا	هَاتُوا بُرْهَنَكُمْ ﴿٢٤﴾	قُلْ	اَتَّخَذُوا مِن دُونِهِ ۚ
this	bring your proof	say	gods have they taken (for worship) besides Him
مَنْ	وَذِكْرٌ	مَعِيَ	مَنْ
(for those) who	and a Reminder	(are) with me	(for those) who
فَهُمْ مُّعْرِضُونَ ﴿٢٥﴾	فَهُمْ	لَا يَعْلَمُونَ الْحَقَّ	بَلْ أَكْثَرُهُمْ
(are) averse	so they	know not the truth	but most of them
وَمَا أَرْسَلْنَا	نُوحِي إِلَيْهِ	مِن رَّسُولٍ إِلَّا	مِن قَبْلِكَ
We revealed to him	but	any Messenger	before you
وَقَالُوا	فَاعْبُدُونِ ﴿٢٤﴾	إِلَّا أَنَا	لَا إِلَهَ
and they say	so worship Me	but I	(there is) no god
مُكْرَمُونَ ﴿٢٥﴾	بَلْ عِبَادٌ	سُبْحَنَهُ	اَتَّخَذَ الرَّحْمَنُ وَلَدًا
honoured	nay (they are) slaves	Glory to Him	the Most Gracious has begotten a son

لَا يَسْبِقُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ، فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتْ رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: "Verily, I am an *ilāh* (a god) besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the *Zālimūn* (polytheists and wrongdoers). 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

لَا يَسْبِقُونَهُ،	بِالْقَوْلِ	وَهُمْ	بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾	يَعْلَمُ مَا
they can not precede Him	in word	and they	act on His Command	He knows what
بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ	وَلَا يَشْفَعُونَ	إِلَّا
(is) before them	and what	(is) behind them	and they can not intercede	except
لِمَنِ ارْتَضَىٰ	وَهُمْ	مِنْ خَشْيَتِهِ	مُشْفِقُونَ ﴿٢٨﴾	
for (him with) whom He is pleased	and they	from fear of Him	stand in awe	
وَمَنْ يَقُلْ	مِنْهُمْ	إِنِّي	إِلَهٌ	مِنْ دُونِهِ
and whosoever says	of them	verily I am	a god	besides Him
نَجْزِيهِ	جَهَنَّمَ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ ﴿٢٩﴾	
We will recompense him	(with) Hell	thus	We recompense the wrongdoers	
أَوَلَمْ يَرِ	الَّذِينَ كَفَرُوا	أَنَّ السَّمَوَاتِ	وَالْأَرْضَ	
[and] have not seen?	those who disbelieved	that the heavens	and the earth	
كَانَا رَتْقًا	فَفَتَقْنَاهُمَا	وَجَعَلْنَا	مِنَ الْمَاءِ	
were joined together	then We parted them	and We have made	from the water	

أَفَلَا يُؤْمِنُونَ ﴿٣١﴾	حَيِّ	شَيْءٍ	كُلِّ
(will) they not then believe?	living	thing	every

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
 وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ
 وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ
 مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds). 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. 34. And We granted not to any human being immortality before you (O Muhammad ﷺ); then if you die, would they live forever?

وَجَعَلْنَا	فِي الْأَرْضِ	رَوَاسِيَ	أَنْ تَمِيدَ	بِهِمْ
and We have made (placed)	in the earth	firm mountains	lest it should shake	with them
وَجَعَلْنَا	فِيهَا	فِجَاجًا	سُبُلًا	لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
and We placed	therein	broad passes	(as) ways	so that they may be guided
وَجَعَلْنَا السَّمَاءَ	سَقْفًا	مَحْفُوظًا ۖ	وَهُمْ	
and We have made the heaven	a roof	(safe) well-guarded	yet they	
عَنْ آيَاتِهَا	مُعْرِضُونَ ﴿٣٢﴾	وَهُوَ	الَّذِي خَلَقَ	الَّيْلَ وَالنَّهَارَ
from its signs	turn away	and He (it is)	Who has created	the night and the day
وَالشَّمْسَ	وَالْقَمَرَ	كُلٌّ	فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾	وَمَا جَعَلْنَا
and the sun	and the moon	each	in an orbit floating	and We granted not
لِشَرٍّ	مِنْ قَبْلِكَ	الْخُلْدَ	أَفَإِنْ مِتَّ	فَهُمْ
to any human being	before you	immortality	so if you die?	then they
				(will) live forever

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذْ أَرَأَيْتَ

الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا هَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ
بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا
تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved (in the Oneness of Allāh) see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh). 37. Man is created of haste. I will show you My *Ayāt* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them). 38. And they say: "When will this promise (come to pass), if you are truthful."

كُلُّ	نَفْسٍ	ذَائِقَةً	أَلْمَوْتِ	وَنَبْلُوكُمْ	بِالشَّرِّ	وَالْخَيْرِ
every	(one) soul	(is) going to taste	death	and We shall test you	with evil	and good
فِتْنَةً	وَالَّذِينَ تَرْجِعُونَ ﴿٣٥﴾	وَإِذَا	رَأَاكَ	الَّذِينَ كَفَرُوا		
(as) a temptation	and to Us you will be returned	and when	see you	those who disbelieved		
إِنْ يَتَّخِذُونَكَ	إِلَّا هُزُوًا	أَهَذَا	الَّذِي	يَذْكُرُ آلِهَتَكُمْ		
they take you not	except (for) mockery	(is) this?	the one who	talks about your gods		
وَهُمْ	بِذِكْرِ الرَّحْمَنِ	هُمْ	كَافِرُونَ ﴿٣٦﴾			
while they	at (the) mention (of) the Most Gracious	[they]	(are) disbelievers			
خُلِقَ الْإِنْسَانُ	مِنْ عَجَلٍ	سَأُورِيكُمْ	آيَاتِي	فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾		
man is created	of haste	I will show you	My Signs	so you ask Me not to hasten		
وَيَقُولُونَ مَتَى	هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾			
and they say when	this	promise (will come to pass)	if you are truthful			

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُوتُ عَنْ وُجُوهِِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا
هُمْ يُنْصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
يُنْظَرُونَ ﴿٤٠﴾ وَلَقَدْ أَرْسَلْنَا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٤١﴾

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

لَوْ يَعْلَمُ	الَّذِينَ كَفَرُوا	حِينَ	لَا يَكْفُوتُ	عَنْ وُجُوهِهِمْ
if knew	those who disbelieved	(the) time	they will not ward off	from their faces
النَّارَ وَلَا	عَنْ ظُهُورِهِمْ	وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾	بَلْ تَأْتِيهِمْ	
nor	from their backs	and they will not be helped	nay it will come upon them	
بَغْتَةً	فَتَبْهَتُهُمْ	فَلَا يَسْتَطِيعُونَ رَدَّهَا		
all of a sudden	then will perplex them	so they will not be able (to) avert it		
وَلَا هُمْ يُنظَرُونَ ﴿٤١﴾	وَلَقَدْ اسْتَهْزِئَ	بِرُسُلٍ	مِّن قَبْلِكَ	
nor they will get respite	and indeed were mocked	Messengers	before you	
فَحَاقَ	بِالَّذِينَ سَخِرُوا مِنْهُمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٤٢﴾	
then surrounded	those who mocked	from them	what they used to	mock at it

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٣﴾
 أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا
 يُصْحَبُونَ ﴿٤٤﴾ بَلْ مَنَعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
 أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they ālihah (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not

that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ مَنْ	يَكْلُوكُمْ	بِالَّيْلِ	وَالنَّهَارِ	مِنَ الرَّحْمَنِ
say	will protect you	in the night	and the day	from the Most Gracious
بَلْ هُمْ	عَنْ ذِكْرِ	رَبِّهِمْ	مُعْرِضُونَ ﴿٤٥﴾	أَمْ هُمْ
nay they	from (the) remembrance	(of) their Lord	turn away	or have they
ءَالِهَةٌ	تَمْنَعُهُمْ	مِن دُونِنَا	لَا يَسْتَطِيعُونَ	نَصْرَ
gods	who can guard them	except Us	they are not able (to) help	themselves
وَلَا هُمْ	مِنَّا يُصْحَبُونَ ﴿٤٦﴾	بَلْ مَنَعْنَا هَؤُلَاءِ		
nor they	can be protected from Us	nay We gave luxuries to these (people)		
وَأَبَاءَهُمْ	حَتَّى طَالَ	عَلَيْهِمْ	الْعُمُرُ	أَفَلَا يَرَوْنَ
and their fathers	until grew long	upon them	the life (the period)	then (do) not they see?
أَنَّا	نَأْتِي الْأَرْضَ	نَقْصُهَا	مِنَ اطْرَافِهَا	
that We	come to the land	We reduce it	from its (outlying) borders	
أَفَهُمْ		الْغَالِبُونَ ﴿٤٧﴾		
(is it) then they?		(who) will overcome		

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation (from Allāh and not by the opinion of the religious scholars and others)." But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'ān and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad ﷺ, as the Companions of the Prophet ﷺ did)]. 46. And if a breath

(minor calamity) of the torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been *Zālimūn* (polytheists and wrongdoers)." 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

قُلْ	إِنَّمَا أَنذَرُكُمْ	بِالْوَحْيِ	وَلَا يَسْمَعُ الصُّمُّ	الدُّعَاءَ
say	only I warn you	by the Revelation	but the deaf will not hear	the call
إِذَا مَا يُنذَرُونَ ﴿٤٧﴾	وَلَكِنْ مَسَّتْهُمْ	نَفْحَةٌ	مِّنْ عَذَابِ	رَّبِّكَ
when they are warned	and if touches them	a breath	of (the) torment	(of) your Lord
لَيَقُولُنَّ يَنُوحِلَنَا	إِنَّا كُنَّا	ظَالِمِينَ ﴿٤٨﴾		
they will surely say (cry) O woe to us	verily we have been	wrongdoers		
وَنَضْعُ الْمَوَازِينَ	الْقِسْطَ	لِيَوْمِ	الْقِيَمَةِ	
and We shall set up the balances	(of) justice	on (the) Day	(of) Resurrection	
فَلَا نُظْلَمُ نَفْسٌ	شَيْئًا	وَإِنْ كَانَ	مِثْقَالَ	
then no soul will be dealt with unjustly	at all	and if (there) be	weight	
حَبَّةٍ	مِّنْ خَرْدَلٍ	أَنِينَا بِهَا	وَكُنَّا	بِنَا حَسِيبِينَ ﴿٤٩﴾
(of) a seed	of mustard	We will bring [with] it	and Sufficient are	We (as) Reckoners

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُنِيقِينَ ﴿٥٠﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٥١﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٢﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥٣﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٤﴾

48. And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a Reminder for Al-Muttaqūn (the pious). 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour (Day of Resurrection – *Yaumul-Qiyāmah*). 50. And this is a blessed Reminder (the Qur'ān) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime

on Ibrāhīm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his belief in the Oneness of Allāh). 52. When he said to his father and his people: "What are these images to which you are devoted?"

وَلَقَدْ آتَيْنَا مُوسَى	وَهَارُونَ	الْفُرْقَانَ	وَضِيَاءَ
and indeed We gave Moses	and Aaron	the criterion	and a (shining) light
وَذِكْرًا	لِّلْمُنْقِيَتِ	الَّذِينَ يَخْشَوْنَ	رَبَّهُمْ
and a Reminder	for the pious (persons)	those who fear	their Lord
وَهُمْ	مِّنَ السَّاعَةِ	مُشْفِقُونَ	وَهَذَا
while they	of the Hour	(are) afraid	and this
أَنزَلْنَاهُ	أَفَإَنْتُمْ	لَهُ	مُنْكِرُونَ
which We have sent down	(are) you then?	of it	deniers
وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ	رُشْدَهُ	مِّن قَبْلُ	وَكُنَّا
and indeed We gave Abraham	his guidance	aforetime	and We were
عَلِيمِينَ	إِذْ قَالَ	لِأَبِيهِ	وَقَوْمِهِ
All-Knower	when he said	to his father	and his people
الْتَّمَائِلُ	الَّتِي	أَنْتُمْ	هَآ
images	which	you	to it
عَكَفُونَ			
(are) devoted			

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبْدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٥﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. 57. "And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

قَالُوا	وَجَدْنَا آبَاءَنَا	هَآ	عَبِدِينَ	قَالَ	لَقَدْ كُنْتُمْ
they said	we found our fathers	to them	worshipping	he said	indeed you have been
أَنْتُمْ	وَأَبَاؤُكُمْ	فِي ضَلَالٍ	مُّبِينٍ	قَالُوا	أَجِئْنَا
[you]	and your fathers	in error	manifest	they said	(have) you brought us?
بِالْحَقِّ	أَمْ أَنْتَ	مِنَ اللَّاعِينَ		قَالَ بَلْ رَبُّكُمْ	
the truth	or you	(are one) of those who play		he said nay your Lord	
رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	الَّذِي	فَطَرَهُمْ	وَأَنَا	عَلَى ذَلِكَ
(is the) Lord (of) the heavens	and the earth	Who	created them	and I am	to that
مِّنَ الشَّاهِدِينَ	وَتَاللَّهِ	لَأَكِيدَنَّ أَصْنَامَكُمْ			
of the witnesses	and by Allah	surely I shall plot a plan against your idols			
بَعْدَ	أَنْ	تَوَلَّوْا مُدْبِرِينَ			
after	[that]	you have gone away (and) turned (your) backs			

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. 59. They said: "Who has done this to our *ālihah* (gods)? He must indeed be one of the *Zālimūn* (wrongdoers)." 60. They said: "We heard a young man talking against them, who is called Ibrāhīm (Abraham)." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?"

فَجَعَلَهُمْ	جُذَاذًا	إِلَّا كَبِيرًا	لَهُمْ	لَعَلَّهُمْ	
so he made them	(to) pieces	except (the) biggest	of them	so that they might	
إِلَيْهِ يَرْجِعُونَ	قَالُوا	مَنْ فَعَلَ	هَذَا	بِآلِهَتِنَا	إِنَّهُ
return to it	they said	who has done	this	to our gods	surely he

يَذْكُرُهُمْ	سَمِعْنَا فَتَى	قَالُوا	لِمَنِ الظَّالِمِينَ ﴿٦٣﴾
talking against them	we heard a young man	they said	(is) among the wrongdoers
عَلَىٰ أَعْيُنٍ	فَأَتُوا بِهِ	قَالُوا	إِبْرَاهِيمُ ﴿٦٤﴾
before (the) eyes	him	then bring	Abraham
يُقَالُ لَهُ	يَقُولُونَ	قَالُوا	يَقَالُ لَهُ
(who) is called [to him]			
النَّاسِ	لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٥﴾	قَالُوا	أَأَنْتَ فَعَلْتَ
(of) the people	so that they may testify	they said	(have) you done?
هَذَا	بِأَهْلَتِنَا	يَتَابَرَهُمْ ﴿٦٦﴾	
this	to our gods	O Abraham	

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

63. [Ibrāhīm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the *Zālimūn* (polytheists and wrongdoers)." 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!" 66. [Ibrāhīm (Abraham)] said: "Do you then worship besides Allāh, things that can neither profit you nor harm you? 67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"

قَالَ	بَلْ فَعَلَهُ	كَبِيرُهُمْ	هَذَا	فَسْأَلُوهُمْ	إِنْ كَانُوا
he said	nay did it	(the) biggest of them	this	so ask them	if they can
يَنْطِقُونَ ﴿٦٣﴾	فَرَجَعُوا	إِلَىٰ أَنْفُسِهِمْ	فَقَالُوا	إِنَّكُمْ	أَنْتُمْ
speak	so they turned	to themselves	and said	verily you	[you]
الظَّالِمُونَ ﴿٦٤﴾	ثُمَّ نَكَسُوا	عَلَىٰ رُءُوسِهِمْ			
(are) the wrongdoers	then they were turned	to themselves (their heads)			

لَقَدْ عَلِمْتَ	مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾	قَالَ	أَفَتَعْبُدُونَ
indeed you know	these (idols) speak not	he said	(do) you then worship?
مِنْ دُونِ اللَّهِ	مَا	لَا يَنْفَعُكُمْ	شَيْئًا
besides Allah	that which	neither can profit you	at all
لَكُمْ	وَلِمَا تَعْبُدُونَ	مِنْ دُونِ اللَّهِ	أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
upon you	and upon that which you worship	besides Allah	(do) you not then think?

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ
إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ
الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا
صَالِحِينَ ﴿٧٢﴾

68. They said: "Burn him and help your ālihah (gods), if you will be doing." 69. We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!" 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lūt (Lot) to the land which We have blessed for the 'Ālamīn (mankind and jinn). 72. And We bestowed upon him Ishāq (Isaac), and (a grandson) Ya'qūb (Jacob). Each one We made righteous.

قَالُوا	حَرِّقُوهُ	وَانصُرُوا آلِهَتَكُمْ	إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾	قُلْنَا
they said	burn him	and help your gods	if you are doing	We said
يَنَارُ	كُونِي بَرْدًا	وَسَلَامًا	عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾	يَهُ
O fire	be coolness	and safety	for Abraham	with him
كَيْدًا	فَجَعَلْنَاهُمْ	الْأَخْسَرِينَ ﴿٧٠﴾	وَنَجَّيْنَاهُ	وَلُوطًا
harm	but We made them	the worst losers	and We rescued him	and Lot
إِلَى الْأَرْضِ	الَّتِي	بَارَكْنَا فِيهَا	لِلْعَالَمِينَ ﴿٧١﴾	وَوَهَبْنَا
to the land	which	We have blessed [in it]	for the world	and We bestowed
لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	نَافِلَةً	وَكُلًّا
upon him	Isaac	and Jacob	(as) an extra	and each one
			جَعَلْنَا صَالِحِينَ ﴿٧٢﴾	
			We made righteous	

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾ وَلَوْ طَاءَ آيُنُهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِيقِينَ ﴿٧٤﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *As-Salāt* (the prayers – *Iqāmat-as-Salāt*), and the giving of *Zakāt* (obligatory charity), and of Us (Alone) they were worshippers. 74. And (remember) Lūt (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabā'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fāsiqūn* (rebellious, disobedient to Allāh). 75. And We admitted him to Our Mercy; truly, he was of the righteous. 76. And (remember) Nūh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَجَعَلْنَاهُمْ	أَيْمَةً	يَهْدُونَ بِأَمْرِنَا	وَأَوْحَيْنَا	إِلَيْهِمْ
and We made them	leaders	guiding by Our Command	and We revealed	to them
فِعْلَ	الْخَيْرَاتِ	وَإِقَامَ	الصَّلَاةِ	وَإِيتَاءَ
(the) doing	(of) good deeds	and performing	(of) prayer	and (the) giving
وَكَانُوا	لَنَا	عَابِدِينَ ﴿٧٣﴾	وَلَوْ طَاءَ	حُكْمًا
and they were	of Us	(the) worshippers	and Lot	We gave him
وَعِلْمًا	وَنَجَّيْنَاهُ	مِنَ الْقَرْيَةِ	الَّتِي كَانَتْ	تَعْمَلُ الْخَبِيثَ
and knowledge	and We saved him	from the town	which had been	working wicked deeds
إِنَّهُمْ كَانُوا	قَوْمَ	سَوْءٍ	فَسِيقِينَ ﴿٧٤﴾	وَأَدْخَلْنَاهُ
verily they were	a people	evil	rebellious	and We admitted him
إِنَّهُ	مِنَ الصَّالِحِينَ ﴿٧٥﴾	وَنُوحًا	إِذْ نَادَى	مِن قَبْلُ
verily he	(was) of the righteous	and (remember) Noah	when he cried	aforetime

فَأَسْتَجَبْنَا لَهُ،	فَنَجَّيْنَاهُ	وَأَهْلَهُ،	مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
so We answered to him	and We saved him	and his family	from the distress great

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بَيِّنَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾
 وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
 شَاهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ
 الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

77. We helped him against the people who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dāwūd (David). And it was We Who were the doer (of all these things).

وَنَصَرْنَاهُ	مِنَ الْقَوْمِ	الَّذِينَ كَذَبُوا	بَيِّنَاتِنَا
and We helped him	against the people	those who denied	Our Signs
إِنَّهُمْ كَانُوا	قَوْمَ سَوْءٍ	فَأَغْرَقْنَاهُمْ	أَجْمَعِينَ ﴿٧٧﴾
verily they were	a people evil	so We drowned them	all
وَسُلَيْمَانَ	إِذْ يَحْكُمَانِ	فِي الْحَرْثِ	وَدَاوُدَ
and Solomon	when they gave judgement	in (the case of) the field	and (remember) David
إِذْ نَفَشَتْ	فِيهِ	غَنَمُ الْقَوْمِ	وَكُنَّا
when had pastured	in which	(the) sheep (of) people	and We were
شَاهِدِينَ ﴿٧٨﴾	فَفَهَّمْنَاهَا	سُلَيْمَانَ	وَكُلًّا
witness	so We made to understand it	Solomon	and each of them
ءَاتَيْنَا حُكْمًا	وَعِلْمًا	وَسَخَرْنَا	مَعَ دَاوُدَ
We gave judgement	and knowledge	and We subjected	David with
الْجِبَالَ			the mountains

وَكُنَّا فَعَلِينَ ﴿٧١﴾	وَالطَّيْرِ	يُسَبِّحْنَ
and We were doers	and the birds	to glorify (Our Praises)

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾
 وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ
 عَلِيمِينَ ﴿٨١﴾ وَمِنَ الشَّيَاطِينِ مَن يَغْوُصُونَ لَهُ، وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا
 لَهُمْ حَافِظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ
 الرَّاحِمِينَ ﴿٨٣﴾

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? 81. And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are All-Knower. 82. And of the *Shayātīn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them. 83. And (remember) Ayyūb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

وَعَلَّمْنَاهُ	صَنْعَةَ	لَبُوسٍ	لَّكُمْ	لِنُحْصِنَكُمْ
and We taught him	(the) making	(of) coats of mail	for you	to protect you
مِّنْ بَأْسِكُمْ	فَهَلْ أَنْتُمْ	شَاكِرُونَ ﴿٨٠﴾	وَلِسُلَيْمَانَ	الرِّيحَ
in your fighting	(are) you then?	grateful	and to Solomon	the wind
عَاصِفَةً	تَجْرِي بِأَمْرِهِ	إِلَى الْأَرْضِ	الَّتِي بَارَكْنَا	
strongly raging	running by his command	towards the land	which We had blessed	
فِيهَا	وَكُنَّا	يَكُلُّ شَيْءٍ	عَلِيمِينَ ﴿٨١﴾	وَمِنَ الشَّيَاطِينِ
[therein]	and We are	of every	All-Knower	and of the devils
مَن يَغْوُصُونَ	لَهُ،	وَيَعْمَلُونَ عَمَلًا	دُونَ	ذَلِكَ
(were some) who dived	for him	and did (other) work	besides	that
وَكُنَّا	لَهُمْ	حَافِظِينَ ﴿٨٢﴾	وَأَيُّوبَ	إِذْ
and We were	for them	guarding	and (remember) Job	when

وَأَنْتَ	الضُّرُّ	مَسَّنَى	أَنَّى	نَادَى رَبَّهُ
and You	the distress	has seized me	verily [I]	he cried to his Lord
		الرَّحِيمِ	أَرْحَمُ	
		(of) those who show mercy	(are the) Most Merciful	

فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ، وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٦﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٨٧﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma'il (Ishmael), Idris and Dhul-Kifl (Isaiah): all were from among As-Sābirūn (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): "Lā ilāha illa Anta [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers."

فَاسْتَجَبْنَا لَهُ	فَكَشَفْنَا	مَا	بِهِ	مِنْ ضُرٍّ
so We answered	then We removed	that what	(was) on him	from distress
وَآتَيْنَاهُ	أَهْلَهُ	وَمِثْلَهُمْ	مَعَهُمْ	رَحْمَةً
and We restored to him	his family	and (the) like thereof	with them	(as) a mercy
مِّنْ عِندِنَا	وَذِكْرَى	لِلْعَابِدِينَ	وَإِسْمَاعِيلَ	
from Ourselves	and a Reminder	for those who worship	and (remember) Ishmael	
وَإِدْرِيسَ	وَذَا الْكِفْلِ	كُلٌّ	مِّنَ الصَّابِرِينَ	وَأَدْخَلْنَاهُمْ
and Idris	and Dhul-Kifl (Isaiah)	all	(were) of the patient ones	and We admitted them

وَذَا النُّونِ	مِّنَ الصَّالِحِينَ ﴿٨٧﴾	إِنَّهُمْ	فِي رَحْمَتِنَا
and (remember) Dhun-Nun (Jonah)	(were) of the righteous	verily they	to Our Mercy
لَن نَّقْدِرَ	أَن	فَظَنَّ	مُغْضِبًا
We will never punish	[that]	and imagined	(in) anger
عَلَيْهِ	فَكَادَى	فِي الظُّلُمَاتِ	أَن
him	then he cried	through the darkness	that
إِلَّا أَنْتَ	سُبْحَانَكَ	إِنِّي كُنْتُ	مِنَ الظَّالِمِينَ ﴿٨٨﴾
but You	Glorified are You	truly I have been	of the wrongdoers

فَاسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَىٰ وَأَصْلَحْنَاهُ، زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

88. So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness). 89. And (remember) Zakariyyā (Zechariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So, We answered his call, and We bestowed upon him Yahyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

فَاسْتَجَبْنَا	لَهُ	وَنَجَّيْنَاهُ	مِّنَ الْغَمِّ	وَكَذَلِكَ
so We answered	[to] him	and We delivered him	from the distress	and thus
نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾	وَزَكَرِيَّا	إِذْ	نَادَى رَبَّهُ	رَبِّ
We deliver the believers	and (remember) Zechariah	when	he cried to his Lord	O my Lord
لَا تَذَرْنِي فَرْدًا	وَأَنْتَ	خَيْرُ	الْوَارِثِينَ ﴿٨٩﴾	فَاسْتَجَبْنَا
single leave me not	and You	(are the) Best	(of) the inheritors	so We answered

لَهُ،	وَوَهَبْنَا	لَهُ،	يَحْيَى	وَأَصْلَحْنَا	لَهُ،
[to] him	and We bestowed	on him	Yahya (John)	and We cured	for him
زَوْجَهُۥٓ	إِنَّهُمْ كَانُوا	يُسْرِعُونَ	فِي الْخَيْرَاتِ	وَيَدْعُونَكَ	
his wife	verily they used to	hasten on (to do) good deeds		and they used to call on us	
رَعْبًا	وَرَهَبًا	وَكَانُوا	لَنَا	خَاشِعِينَ	
(with) hope	and fear	and they were	before Us	humble	

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
لِّلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا مِرْجَعُونَ ﴿٩٣﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَنُوبُونَ ﴿٩٤﴾ وَحَرَّمْنَا عَلَى قَرِيَةٍ
أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

91. And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) through Our Rūh [Jibrāil (Gabriel)], and We made her and her son [‘Īsā (Jesus)] a sign for Al-‘Ālamīn (mankind and jinn). 92. Truly, this, your Ummah [Sharī‘ah or religion (Islāmīc Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So, whoever does righteous good deeds while he is a believer (in the Oneness of Allāh—Islāmīc Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds). 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

فِيهَا	فَنَفَخْنَا	فَرْجَهَا	وَالَّتِي أَحْصَنَتْ
into her	then We breathed	her chastity	and she who guarded
لِّلْعَالَمِينَ ﴿٩١﴾	وَابْنَهَا	وَجَعَلْنَاهَا	مِنْ رُوحِنَا
for the worlds	a sign	and her son	and We made her through Our Spirit (Gabriel)
وَإِنَّا	وَاحِدَةً	أُمَّةً	أُمَّتُكُمْ
and I am	one	(is) religion (nation)	your religion (nation)
			truly this

وَتَقَطَّعُوا أَمْرَهُمْ		فَاعْبُدُونِ ﴿٩٦﴾		رَبُّكُمْ
but they have broken up their affair (religion)		so worship Me		your Lord
فَمَنْ يَعْمَلْ	رَاجِعُونَ ﴿٩٧﴾	إِلَيْنَا	كُلُّ	بَيْنَهُمْ
so whoever does	(shall) return	to Us	all	among themselves
فَلَا كُفْرَانَ	مُؤْمِنٌ	وَهُوَ	مِنَ الصَّالِحِينَ	
then (there will be) no rejection	(is) a believer	and he	[from] righteous deeds	
وَحَرَامٌ	كَتَبُونَ ﴿٩٨﴾	لَهُ	وَإِنَّا	لِإِسْعَىٰ
and a ban (is laid)	(are) recorders	for him	and verily We	for his efforts
لَا يَرْجِعُونَ ﴿٩٩﴾	أَنَّهُمْ	أَهْلَكْنَاهَا	عَلَىٰ قَرْيَةٍ	
shall not return	that they	which We have destroyed	on (every) town	

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَاجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾ وَأَقْرَبَ
الْوَعْدَ الْحَقُّ فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُنَازِلُنَا قَدْ كُنَّا فِي غَفْلَةٍ
مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ
جَهَنَّمَ أَنتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾ لَوْ كَانَتْ هَتُولَاءَ آلِهَةً مَا وَرَدُّوهَا وَكُلُّ
فِيهَا خَالِدُونَ ﴿٩٩﴾

96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from the graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this—nay, but we were *Zālimūn* (polytheists and wrongdoers)." 98. Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been *ālihah* (gods), they would not have entered there (Hell), and all of them will abide therein forever.

حَدَبٍ	مِّنْ كُلِّ	وَهُمْ	وَمَاجُوجُ	يَأْجُوجُ	حَتَّىٰ إِذَا فُتِحَتْ
mound	from every	and they	and Magog	Gog	until when are let loose

يَنْسِلُونَ ﴿١٦﴾	وَأَقْتَرَبَ الْوَعْدُ	الْحَقُّ	فَإِذَا	هِيَ	شَخِصَةً
swoop down	and shall draw near the promise	true	then when	[it]	(are) fixed
أَبْصُرُ	الَّذِينَ كَفَرُوا	يَوَلِّنَا	قَدْ كُنَّا	فِي	غَفْلَةٍ
(the) eyes	(of) those who disbelieved	O woe to us	indeed we were	in heedlessness	
مِنْ هَذَا	بَلْ كُنَّا ظَالِمِينَ ﴿١٧﴾	إِنَّكُمْ	وَمَا تَعْبُدُونَ		
from this	nay we were wrongdoers	certainly you	and that which you worship		
مِنْ دُونِ اللَّهِ	حَصْبُ	جَهَنَّمَ	أَنْتُمْ	لَهَا	وَرِدُونَ ﴿١٨﴾
besides Allah	(are) fuel	(for) Hell	you	it	(will) enter
لَوْ كَانَتْ هَتُولَاءَ	ءَالِهَةً	مَا وَرَدُوهَا	وَكُلُّ		
if these (idols) were	gods	they would not have entered it	and all (of them)		
	فِيهَا	خَالِدُونَ ﴿١٩﴾			
	therein	(will) abide			

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٢٠﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٢١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿٢٢﴾ لَا يَخْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْهِمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٢٣﴾

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Īsā (Jesus), son of Maryam (Mary); 'Uzair (Ezra)]. 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownelves desire. 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."

لَهُمْ	فِيهَا	زَفِيرٌ	وَهُمْ
for them	therein	(will be) breathing out with deep sighs and roaring	and they

فِيهَا	لَا يَسْمَعُونَ ﴿١٠٤﴾	إِنَّ الَّذِينَ سَبَقَتْ	لَهُمْ	مِنَّا
therein	will hear not	verily those has preceded	for whom	from Us
الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا	مُبْعَدُونَ ﴿١٠٥﴾	لَا يَسْمَعُونَ حَسِيسَهَا		
the good	from it they	they shall not hear slightest sound of it	(will be) removed far	
وَهُمْ	فِي مَا	أَشْتَهَتْ أَنْفُسُهُمْ	خَالِدُونَ ﴿١٠٦﴾	لَا يَحْزَنُهُمْ
and they	in that which	their own selves desire	abide	will not grieve them
الْفَزَعُ الْأَكْبَرُ	وَنَلْقَاهُمْ	الْمَلَائِكَةُ	هَذَا	يَوْمُكُمْ
the terror	and will meet them	the angels	this	(is) your Day
الَّذِي كُنْتُمْ		تُوعَدُونَ ﴿١٠٧﴾		
which you were		promised		

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا
 عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٨﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
 عِبَادِيَ الصَّالِحُونَ ﴿١٠٩﴾ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١١٠﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. 105. And indeed We have written in Az-Zabūr [i.e. all the revealed Holy Books the Taurāt (Torah), the Injil (Gospel), the Psalms, the Qur'ān] after (We have already written in) Adh-Dhikr [Al-Lauh Al-Mahfūz (the Book that is in the heaven with Allāh)] that My righteous slaves shall inherit the land (i.e. the land of Paradise). 106. Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh (i.e. the true, real believers of Islāmic Monotheism who act practically on the Qur'ān and the Sunnah – legal ways of the Prophet ﷺ).

يَوْمَ	نَطْوِي السَّمَاءَ	كَطَيِّ	السِّجْلِ		
(remember the) Day	We shall roll up the heaven	like a rolled up	scroll		
لِلْكِتَابِ	كَمَا بَدَأْنَا	أَوَّلَ	خَلْقٍ	نُعِيدُهُ	وَعَدًا
for books	as We began	(the) first	creation	we shall repeat it	(it is) a promise

عَلَيْنَا	إِنَّا كُنَّا	فَاعْلَيْنَ	وَلَقَدْ كَتَبْنَا	فِي الزَّبُورِ	مِنْ بَعْدِ
upon Us	truly We are	doers	and indeed We have written	in the Psalms	after
الذِّكْرِ	أَبِ الْأَرْضِ	يَرِثُهَا	عِبَادِي	الصَّالِحُونَ	
the Book (the Saved Tablet)	that the land	shall inherit it	My slaves	righteous	
إِنَّ فِي هَذَا	لَبَلَاغًا	لِقَوْمٍ	عَبِيدِينَ		
in this	indeed (is) a (preaching) Message	for a people	who worship (Allah)		

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَذْرِي أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنْ أَذْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamīn (mankind, jinn and all that exists). 108. Say (O Muhammad ﷺ): "It is revealed to me that your Ilāh (God) is only one Ilāh (God – Allāh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allāh)?" 109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islāmic Monotheism) say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far." 110. (Say O Muhammad ﷺ): "Verily, He (Allāh) knows that which is spoken aloud (openly) and that which you conceal. 111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while." 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allāh that He has offspring, and to Muhammad ﷺ that he is a sorcerer, and to the Qur'ān that it is poetry)!"

وَمَا أَرْسَلْنَاكَ	إِلَّا رَحْمَةً	لِّلْعَالَمِينَ	قُلْ إِنَّمَا	يُوحَىٰ إِلَيَّ	
and We have sent you not	but (as) a mercy	for the worlds	say only	it is revealed to me	

أَنَّمَا إِلَهُكُمُ	إِلَهُهُ	وَحِدٌ	فَهَلْ أَنْتُمْ	مُسْلِمُونَ ﴿١٨﴾
that your God	(is) God	One	(will) you then?	submit (to His will)
فَإِنْ تَوَلَّوْا	فَقُلْ	عَاذَنْكُمْ	عَلَى سَوَاءٍ	وَإِنْ أَدْرِي
but if they turn away	then say	I give you a notice	all alike	and I know not
أَقْرَبُ	أَم بَعِيدُ	مَا تُوْعَدُونَ ﴿١٩﴾	إِنَّهُ يَعْلَمُ	الْجَهَرُ
(whether is) near?	or far	what you are promised	verily He knows	the loud
مِنَ الْقَوْلِ	وَيَعْلَمُ	مَا تَكْتُمُونَ ﴿٢٠﴾	وَإِنْ أَدْرِي	
from spoken word	and He knows	that which you conceal	and I know not	
لَعَلَّهِ	فِتْنَةً	لَكُمْ	وَمَنْعٌ	إِلَى حِينٍ ﴿٢١﴾
perhaps it may (be)	a trial	for you	and an enjoyment	for a while
قَالَ رَبِّ	أَحْكُم بِالْحَقِّ	وَرَبَّنَا	الرَّحْمَنُ	
he said my Lord	judge in truth	and our Lord	(is) the Most Gracious	
الْمُسْتَعَانُ	عَلَى مَا تَصِفُونَ ﴿٢٢﴾			
Whose Help is (to be) sought	against that which you attribute			

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَاهُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مِنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾